

Supplications

and Treatment with *Ruqyah*

from the Quran

Qur'ān

and the

Sunnah

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“And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny His Names. They will be requited for what they used to do.”⁽¹⁾

From amongst these names are those which follow:

Allah	The proper name of God
Al-Awwal	The First

(1) *Al-A'raf* 7:180

Al-Ākhir	The Last
Adh-Dhāhir	The Manifest One
Al-Bātin	The Hidden One
Al-‘Aliy	The Highest
Al-A‘lā	The Highest
Al-Muta‘āl	The Supreme One
Al-‘Adheem	The Magnificent
Al-Majeed	The Majestic One
Al-Kabeer	The Greatest
As-Samee‘	The Hearer of All
Al-Baseer	The Seer of All
Al-‘Aleem	The Knower of All
Al-Khabeer	The All-Aware

the permission of Allah, additional *ad'iyah* (supplications) and *fawā'id* (benefits).

I ask Allah the Most Honoured and Glorified, by His most beautiful names and most exalted attributes, to make this work sincerely for His sake, for indeed, He is a guardian and most able.

May the salutations, peace, and blessings of Allah be upon our Prophet, Muhammad, his family and all of his companions.

The author.

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The Virtue of Supplication

And He (Allah) said:

“Invoke Me (and ask Me for anything) and I will respond (to your invocation). Verily! Those who scorn My worship will surely enter Hell in humiliation!”⁽¹⁾

And He said:

“And when My slaves ask you concerning Me, then (answer them)

(1) *Al-Ghāfir* 40:60

one of three things: a swift response to the supplication, delay a response (and consequent reward) until the hereafter, or preventing evil (to the equivalent of the supplication) that may afflict the supplicant.” They (the Companions) said, “in that case we shall increase (in our supplications)” to which the Prophet replied “Allah is the Most (effortlessly able to facilitate and respond to such an increase)!”⁽¹⁾

(1) At-Tirmidhi 5/566, 5/462 and Ahmad 3/18. See *Sahih Al Jami' As-Saghir* 5/116 and *Sahih At-Tirmidhi* 3/140.

The Etiquettes of Supplication and The Means for its Acceptance⁽¹⁾

1. Sincerity to Allah.
2. To commence the supplication with praising Allah and expressing gratitude to Him, thereafter sending salutations upon the Prophet ﷺ. The supplication should also conclude in the same manner.

(1) Please see the etiquettes and means for the acceptance of a supplication in the original work, p.88-121.

3. Determination in the supplication and being certain of a response.
4. An insistent supplication offered without haste.
5. The supplication should be sincere and heartfelt.
6. To supplicate during both times of hardship and ease.
7. To ask of Allah alone without the inclusion of others.
8. To refrain from supplicating against the family, wealth, children and the self.
9. To lower one's voice (when

supplicating) to a moderate volume between a loud tone and a subdued one.

10. To confess one's sins and seek forgiveness for them; and to recognise the bounty of Allah and express gratitude for it.
11. To refrain from the use of rhyme when supplicating.
12. To be humble and submissive, with yearning and fear.
13. To reject injustice, along with repentance.
14. Repeating supplications thrice.
15. To face the *qiblah* (the direction

Times, circumstances and Places in which Supplications are answered

1. The Night of Power (*Lailatul Qadr*).
2. The final part of the night.
3. At the end of the obligatory *salāt*.
4. Between the *'adhān* (call to prayer) and the *iqāmah* (the call indicating the commencement of prayer).
5. An hour during the night.

6. With the call (*'adhān*) for every obligatory *salāt*.
7. With every rainfall.
8. While marching in a military formation in the cause of Allah.
9. An hour during Friday. The accepted view is that it is the final hour before sunset (on a Friday), although it may be during the Friday sermon and *salāt* (ritual prayer).
10. While drinking the water of Zamzam with a sincere intention.
11. During prostration.
12. The transmitted supplication offered by the one awaking

forgive me and have Mercy on me, I will indeed be one of the losers.”⁽¹⁾

۳- ﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

3- *Rabbigh-fir lee wa liwālidayya wa
liman dakhala baytee mu'minan wa
lilmu'mineena wal-mu'mināt.*

“My Lord, forgive me and my parents,
and he who enters my home as a
believer, and all the believing men
and women.”⁽²⁾

۴- ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

(1) *Hūd* 11:47

(2) *Nūh* 71:28

۱۲۷ ﴿وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

4- *Rabbanā taqabbal minnā 'innaka
'Antas-Samee'ul-'Aleem. Wa tub
'alaynā 'innaka 'Antat-tawwābur-
Raheem.*

“Our Lord, accept (this service) from
us. Verily! You are the All-Hearer,
the All-Knower... and accept our
repentance. Truly, You are the One
Who accepts repentance, the Most
Merciful.”⁽¹⁾

۵- ﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

(1) *Al-Baqarah* 2:127,128

122- *Allāhumma 'ātinīyal-hikmatal-latee man 'ootiyahā faqad 'ootiya khayran katheera.*

“O Allah, grant me wisdom, the like of which whoever is granted it, is granted much good.”

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَأَصْحَابِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى
يَوْمِ الدِّينِ.

Allāhumma salli wa sallim 'alā nabiyyinā Muhammad wa 'alā 'ālihi wa 'ashābihi 'ajma'een wa man tabi'ahum bi'ihṣānin 'ilā yawmid-deen.

العلاج بالرقى من الكتاب والسنة

Treating with *Ruqyah*

From the Book and the *Sunnah*
By Sa`eed bin `Ali Al-Qahtani

Translated by
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Chapter One

Treatment for Sorcery

The divine treatment for sorcery is of two types:

The First Type: What prevents sorcery before it occurs, such as:

1. Establishing all that is obligatory, abstaining from all that is prohibited, and repenting from all sins;
2. An increase in recitation of the Qur'an whereby it becomes a daily practice;
3. Strengthening one's fortification

through supplications; constantly seeking refuge in Allah; validated forms of remembrance (from the Qur'an and *Sunnah*) such as,

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ»

*Bismillāhil-lathee lā yadhurru
ma'asmihi shay'un fil-'ardhi wa lā fis-
samā' wa Huwas-Samee'ul-'Aleem.*

"In the name of Allah, the name by which nothing is harmed in the heaven and the earth; and He is the All Hearer, the All Knower," reciting

treatments are many, including: honey, black cumin seed, water from the Zamzam well, water from the sky as we find, Allah says, "*and We send down from the sky water, blessed,*"⁽¹⁾ olive oil as we find the Prophet ﷺ said, "Eat (from the) oil and anoint (yourselves) with it for it is from the blessed tree,"⁽²⁾ and it is proven through experimentation, application and research that olive oil is the finest. Other forms of natural treatment include bathing, cleansing, and the application of fragrance to the body.

(1) *Qaf* 50:9

(2) *Ahmad* (in the *Musnad* 3/497), *Tirmidhi* and *Ibn Majah*, declared *sahih* by Al-Albani in *Sahih At-Tirmidhi* 2/166.

Chapter Two

Treatment for the Evil Eye

Treatment for the evil eye is of various types:

The First Type: prior to the affliction occurring, of which are various types:

1- Fortifying one's protection through legal forms of remembrance, supplications, and seeking refuge in Allah as has been mentioned in the first section of the previous chapter.

2- If, on noting in one's self, wealth,

himself, a strong reliance and trust in Allah, and a sincere and correct method of seeking refuge in Allah to which the heart and tongue act in collusion. Secondly, the one rendering the treatment, that he should possess similar qualities, as the weapon is only as good as the one wielding it.

It is also favourable to pronounce the call to prayer in the ear of the demented as the *shaitān* flees upon hearing it.⁽¹⁾

(1) See *Fath Al-Haqq Al-Mubin* in treating leprosy, sorcery and the (evil) eye p.112, and *Sahih Al-Bukhārī* (574).

Chapter Four

Treatment for Psychological Disorders

The greatest treatment for psychological disorders, including anxiety, are as follows:

- 1- Guidance and *tawheed*; just as misguidance and polytheism are from the greatest causes of anxiety.
- 2- The light of true faith which Allah casts into the heart of the slave, combined with righteous action.
- 3- Beneficial knowledge; every increase in knowledge of the slave